

Spring 1994

Ebony Voice Spring 1994

La Salle University

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EBONY VOICE

La Salle University



SPRING 1994

VOL. 2. NO. 2

BLACK HISTORY MONTH SCHEDULE

SUNDAY, FEBRUARY 6

***AFRICAN NATIONAL CONGRESS**

***POETRY**

***JAZZ BAND**

***FOOD**

***VENDORS**

FRIDAY, FEBRUARY 11

***GOSPEL NIGHT IN DAN RODDEN 7:30 - 9:30 PM**

TUESDAY FEBRUARY 15

***POETRY BY STUDENTS IN BACKSTAGE 8:00 - 10:00 PM**

THURSDAY, FEBRUARY 17

***LECTURE BY ECONOMICS PROFESSOR RICHARD MSHOMBA 12:30 - 1:30 PM**

FRIDAY, FEBRUARY 18

***MOVIE NIGHT IN BACKSTAGE "STRICTLY BUSINESS" 8:15 - 10:30 PM**

TUESDAY, FEBRUARY 22

***BEBASHI (MUSIC ROOM) 12:30 - 1:30 PM**

FRIDAY, FEBRUARY 25

***MOVIE NIGHT IN BACKSTAGE "SARAFINA" 8:15 - 10:30 PM**

SUNDAY, FEBRUARY 27

***PLAY "OUR YOUNG BLACK MEN ARE DYING" IN BALLROOM 2:00 - 4:00 PM**

Published by the African American Student League

Edited by Allyson Miller

Cover drawing by Stephanie Binns

Cover graphics by Gervasio T. Ramirez

THANKS to Dwight Evans, Kim Turner, Cynthia Capers, Theopolis Fair, Richard Mshomba, Heather Miller, Pidge Molyneaux, Angela Campbell, Sophia Delva, Jerisha Johnson, Rosemary Barbera, Dan Pantaleo, Tara Bubenick, Multicultural and International Affairs, who funded the Fall 1993 EBONY VOICE, and Trish Spenser.

"Imagine the Possibilities"

by State Representative Dwight Evans

As an alumnus of La Salle University and a past president of Black Students of La Salle (the previous name of the African American Student League), I am pleased to know that the organization is still active.

When I attended La Salle almost twenty years ago, the organization was a vital part of campus life. The organization helped to promote cultural activities and academic programs. We also assisted the president of the university in retaining African-American students.

Today, in 1994 I see the need to continue those same activities. I also would encourage you to reach beyond campus life and spread your energy and creativity throughout the city, state and nation. Our children need mentors and tutors, and our neighborhoods need to become more organized. And we all need to come together to stop the senseless violence that has been occurring.

Many people fall into the trap of saying they can't make a difference or that things will never change. Change can only occur if you make it happen.

Unfortunately, sexism, racism and poverty still exist in our society; however, you should not let these factors deter you from achieving your goals. Someone once told me, "Imagine the possibility of the impossible," and it has been my motto ever since.

If I had set limits on my life based on my race I would not be where I am today. In 1980, I decided that I wanted to make a difference in my community, so I decided to quit my job with the Urban League and run for state representative of the 203rd Legislative District. There were many nay-sayers who said I couldn't win. They said I was too young and lacked experience, but I knew better. I won that election and the voters have returned me to my seat in the General Assembly in every election since then.

In 1990, I was elected by my peers to chair the Appropriations Committee, a position many felt was unattainable for an African-American male. I was re-elected to that position in 1992. So you see, I know first hand the "possibility of the impossible."

Elections for leadership positions within La Salle's AASL are coming up soon. I urge you to get involved. This is your chance to make a difference, imagine the possibilities.

African-American Exemplars: Carter G. Woodson and Ida B. Wells

With another February in our midst, let us remember and honor Dr. Carter Goodwin Woodson, the founding father of Black History Month. Dr. Carter G. Woodson, the son of former slaves, was born in 1875 in Canton, Virginia. He was educated at Berea College, the University of Chicago and Harvard University, where he attained his Ph.D. in history. Dr. Woodson, another fine and brilliant example of black genius, is best known as a leading historian and educator of African-American history, a prolific writer and monumental figure in African-American scholarship. He devoted his life to bringing the achievements, and the true and untold history of African Americans to the world's attention.

Woodson helped ignite the Negro History Movement in 1915 and directed the Study of Negro Life and History. With the founding of the newly named Association of African Life and History (still in existence), Woodson created an ideological base for new scholarship, education and social liberation movements.

In 1916, Dr. Woodson began publishing the scholarly Journal of Negro History. Six years later he authored the renowned Negro In Our History, said to be one of the finest full-length history books on African Americans before 1950. Woodson initiated the observance of Negro History Week during the second week of February in 1926 in honor of Frederick Douglass's birthday. What began as Negro History Week expanded to a month-long celebration during the sixties and is today referred to as Black Liberation Month. For his outstanding work, dedication and scholarship, Dr. Woodson won the Spingarn Medal in 1926.

Dr. Woodson's deep-seated love for African American people showed through his lifetime achievements and commitment to the preservation of our history. Let us celebrate during Black Liberation Month with an inspirational memory of Dr. Carter Goodwin Woodson (1875-1950).

Angela N. Campbell

Ida B. Wells

con't

Ida B. Wells was a freedom fighter who worked diligently to elevate the lives of African Americans. Ida's parents, who survived the enslavement period, taught her the values of courage and strength. They instilled in her an appreciation of freedom and self-esteem.

Ida was working as a teacher, and writing for a local black weekly newspaper when she decided to establish her own newspaper called Memphis Speech. She attacked discrimination and made people aware of how black people were suffering because of racial injustice. As with all messengers of truth, Ida was faced with indifference and ignorance. Many tried to silence her, and went as far as to put hits out on her life. Ms. Wells was able to dodge the negative threats, and went on to write more facts about prejudices and injustices that blacks endured. One of her accomplished works was The Record, the first book to document the lynching of African Americans.

African Americans continue to have a vital and dynamic presence around the world, in spite of the currents of oppression which fight against us. Recognition of our beauty and strength is what empowers us. Empowerment is the energy which enables us to uplift ourselves and our people. In an effort to grow mentally, physically, and spiritually it is important to consider our ancestors and exemplars in all that we do. We must analyze the path that they have created for us and build upon that foundation. To recognize and call upon the ancestors for strength and guidance is to give honor to, and show respect for their existence.

Heather Miller

HERE ARE THREE POTENTIAL WAYS TO HELP YOUR COMMUNITY:

AIDS ALIVE

Vital Education Volunteers travel to a nearby AIDS Hospice to visit residents on Tuesday and Thursday evenings from 6:00 PM - 8:00 PM. Members are involved in AIDS Awareness, fund-raisers and activities with the residents of the hospice.

Contacts: Jennifer Satkowski
991-2763
Diana Cavanagh
991-2422
Marty Brull
991-2695

MENTORING INNER-CITY TEENS

There is one program for young women and one for young men at a local parish, Our Lady of Hope, located on North Broad St. Volunteers meet every other week for two hours at the parish to work with the youth on issues of development, self-esteem, goals and choices.

Contact: Rosemary Barbera
951-1048

TUTORING INNER-CITY CHILDREN

Every Thursday, La Salle students spend a few hours at a house of hospitality in North Philadelphia tutoring young children. The van leaves Campus Ministry at 2:30 PM and returns at 5:30 PM.

Contact: Kristen O'Kane
991-2509

HAVE YOU MET LA SALLE'S AFRICAN- AMERICAN PROFESSORS? THREE INTRODUCE THEMSELVES

Richard Mshomba

I would like to thank the Editor of EBONY VOICE. Allyson Miller, for inviting me to introduce myself to you. My gratitude and best wishes to all who have been contributing to and reading EBONY VOICE.

I am from rural Tanzania, from a small but diverse village where three languages are spoken, several religions are practiced, and everyone values community life. My parents encouraged my pursuit of education, even though they themselves had no formal education. I walked several miles a day barefoot to attend primary school. I was among the 4% of those completing primary school in Tanzania to be selected to attend secondary school. After agricultural training, I worked on development projects for the Arusha Municipal Council for 9 years. Since coming to the U.S. in 1982, I have remained involved in the daily life of my village through visits to Tanzania, weekly letters, and direct support of educational and development projects.

I first came to La Salle in 1982 as an undergraduate through a La Salle scholarship and the generosity of my dear friends and other family, the Durnings of Glenside. I graduated in 1985, Maxima Cum Laude, with a double major in Economics and Philosophy, and was named outstanding senior in Philosophy. The University of Delaware awarded me a fellowship to pursue a Master's degree in Economics, which I completed in 1987. I received a teaching assistantship for doctoral studies in Economics at the University of Illinois at Urbana-Champaign, where I met my future wife, Elaine O'Halloran. After completing my studies in 1991, I returned to La Salle as an Assistant Professor in the Department of

Economics. Our son Alphonse was born in May, 1992.

I am very happy here at La Salle. I like our community atmosphere and focus on students and teaching. My areas of specialization and research are International Economics and Development Economics.

Theolopis Fair

I am an associate professor and chairman of La Salle's history department. I was educated at Fisk (B.A.), Columbia (M.A.) and Temple (Ph.D) Universities. Living two years in Spain as a Fulbright scholar, I earned diplomas in history at the University of Madrid and the University of Seville while doing research on my doctoral dissertation. I am an active scholar, presenting papers and writing for publication.

I came to La Salle twenty-six years ago as the first full time black on the faculty, causing, in those days, quite a stir. La Salle wanted someone to teach Latin American history, my specialty, and who could also teach Spanish history. Because I was in Spain at the time, there was no interview. Hence, the surprise. I advised the first Black Student Union and organized a Martin Luther King lecture series. I teach Global History, Black Experience, Latin American, African and U. S. history.

Cynthia Flynn Capers

Coming back to La Salle as Associate Professor and Director of Undergraduate Programs at the School of Nursing is a bit like coming home. You see, I was a member of the nursing faculty at La Salle from 1983 to 1989. At that time La Salle had nursing programs for registered nurses receiving baccalaureate and masters degrees. To meet my professional goals, I needed teaching and administrative experience within

a generic nursing program; thus, I left to teach in another nursing program. This was a difficult decision because I thoroughly enjoyed teaching at La Salle. I was pleased when La Salle opened a generic baccalaureate program and delighted when I was selected to be the director. It's good to be here.

Overall, I have approximately 25 years of teaching experience in undergraduate and graduate nursing programs in the Philadelphia area. My initial nursing education was obtained at Freedmen's Hospital School of Nursing (diploma) and the University of Maryland (Baccalaureate degree). My masters and doctoral degrees and post-doctoral experiences were obtained at the University of Pennsylvania.

I have had a very active professional life. I have interest in the provision of culturally appropriate care to individuals and families. Thus my research, publications, and presentations have focused on this very topic. In particular, I address the coping strategies of African Americans with health care problems. I have also had the opportunity to serve in leadership roles in professional organizations and groups. For example, I was a gubernatorial appointee to the Pennsylvania State Board of Nursing and served as vice chairman of the Board from 1990 to 1991 and chairman from 1990 to 1993.

On a more personal note, I am an active member of Salem Baptist Church of Jenkintown and mother of Christopher and Kevin Capers. Both are college students. As mentioned, I am delighted to be back at La Salle. I plan to be an active member of the faculty and hope to meet many of you during University activities and as Director of Undergraduate Programs in the School of Nursing.

La Salle's other two African-American professors are Brenda Lucas, teacher of psychology, and Joanne Jones Barnett, teacher of religion.

LEADERS, PLEASE COME FORWARD

My Fellow Students:

Once again it is my pleasure to communicate with you by way of the EBONY VOICE. Unfortunately, this will be the last issue during this administration, but I hope future administrations will continue to publish such an important magazine.

I would like to start by saying thanks to all administrators, faculty members, student leaders, and most importantly our student members for making this year a success. By the same token, I would like to caution the students (especially) not to slack off because there is still much more work that has to be done.

For most of you who have been supporting the AASL beyond the first meeting, I commend you. For those who have gone a step further by presenting ideas, I also commend you. However, for those who have actually become involved with the planning of events, I admire you. There is just something very special about people who become involved. Those people do not just talk the talk, but they also walk the walk.

In the first EBONY VOICE publication, I challenged the students to get involved. Many of you started by attending more of our bi-weekly meetings. Some of you even participated in our successful Springfest '93 (the fashion show which had at least 150 people in attendance). I think the success of the fashion show proves that anything is possible when people **UNITE, COMMUNICATE, AND CONTRIBUTE** to the **TEAM**.

As I prepare to leave my position, I would be remiss if I did not use this opportunity to call on you TRUE LEADERS to step out from the crowd because the AASL needs you. Remember, despite the position you may hold, your first priority is always as a student of La Salle seeking a degree. Also, becoming a student member of an organization is one thing, but becoming a student leader is where most of you will be introduced to the real world of responsibilities.

In all, I think we shall always give props to African-American pioneers such as Martin Luther King, Jr., Thurgood Marshall, Lorraine Hansberry, Dr. Charles Drew, Gwendolyn Brooks, and Phyllis Wheatly, but those people have passed on and **WE** must continue the legacy. Therefore, I would challenge those of you TRUE LEADERS to step out from the crowd and run for an Executive Board position during our election on March 22, 1994. Lastly, during the first Ebony Voice Issue, I challenged many of you to get involved. Now I am asking all to unite in good times because no one knows what tomorrow will bring.

Sophia Delva
AASL President

DELTAS AT LA SALLE?

By Women Interested In Delta

Delta Sigma Theta Sorority, Incorporated was organized as the first African-American sorority at La Salle in 1983 by retired ADP counselor, Rose Lee Smith. Ms. Smith heard the cries of the minority women at La Salle and proceeded to give them not only a sense of belonging, but also made them a part of an organization that helps create professionalism and produces role models for our minority youth.

With the retirement of Ms. Smith and the graduation of the last soror, the chapter was deactivated, and the cries, although still there, were so silent that they were not heard. Those silent cries have recently burst into screams for action. Flyers surfaced soliciting interested candidates to speak up and help reactivate the now defunct chapter.

The reemergence of Delta at La Salle will not only give the African-American women of La Salle an organization to identify with, but it will also add to La Salle's rapport through community involvement. Delta has historically sought to widen the educational horizons of both children and adults in an effort to better prepare them for the world.

By welcoming Delta back to La Salle we have a chance to both strengthen and unify the La Salle community by allowing its members to carry on with the basic and continued goal of Delta, public service. With the name Delta comes a historically active involvement as volunteers in organizations such as the YMCA, NAACP, Urban League, Girl Scouts, Red Cross, and the United Community Funds. Additionally, Delta members are active in tutoring, library services, Headstart Programs, and cultural activities for economically disadvantaged teens.

AFRICAN-AMERICAN POETRY

*"THOSE WHO DO NOT REMEMBER THE PAST
ARE CONDEMNED TO RELIVE IT."*

George Santayana
American Philosopher

CHILDREN OF THE SUN

We are children of the sun,
Rising sun!
Weaving Southern destiny,
Waiting for the mighty hour
When our Shiloh shall appear
With the flaming sword of right,
With the steel of brotherhood,
And emboss in crimson die
Liberty! Fraternity!

We are the star-dust folk,
Striving folk!
Sorrow songs have lulled to rest;
Seething passions wrought through wrongs,
Led us where the moon rays dip
In the night of dull despair,
Showed us where the star gleams shine,
And the mystic symbols glow--
Liberty! Fraternity!

We have come through cloud and mist,
Mighty men!
Dusk has kissed our sleep-born eyes,
Reared for us a mystic throne
In the splendor of the skies,
That shall always be for us,
Children of the Nazarene,
Children who shall even sing
Liberty! Fraternity!

Fenton Johnson

AT APRIL

Toss your gay heads,
Brown girl trees;
Toss your gay lovely heads;
Shake your downy russet curls
All about your brown faces;
Stretch your brown slim bodies;
Stretch your brown slim arms;
Stretch your brown slim toes;
Who knows better than we
With the dark, dark bodies,
What it means
When April comes a-laughing and a-weeping
Once again
At our hearts?

Angelina Weld Grimke

WOMEN ON MEN

By Staci M. Gallmon

"Please!" "No, I don't think so!" "He must be trippin'", or absolute silence, are just a few of the reactions I have heard black women on this campus reply to brothers when asked a question.

As a black woman who has walked the hallowed halls of La Salle and closely observed the interactions between black men and women, I have come to the conclusion that a number of us do not respect, protect or encourage our men. I am by no means saying all of us do this but a considerable portion of us do and it must stop!

It is terribly disturbing to see that on a campus as small as this, our men have to turn to outside sources to get the consideration they need and deserve.

Oftentimes, we are standoffish, have little to no regard for our counterparts and are very reluctant to speak. It should be exactly the opposite.

Sisters, we can be strong, respected and considerate all at the same time.

I suggest that we as sisters (and brothers, too) do 3 things to rectify this problem. First, greet each other with a warm smile instead of a cold, hard frown. Second, don't be afraid to ask a kind question like, "How do you feel?", or "How was your weekend?" Third, and most importantly, if you don't remember the first two then treat each other with the same love and respect with which you would like to be treated.

It is essential that we learn these lessons now because we

need each other to survive here and in the world at large.

MEN ON WOMEN

By John E. Thomas

"Check Yourself Before You Wreck Yourself"

As a third-year psychology major, and a single African-American male, I've come to this one conception which is that the majority of African-American females on this campus have found it acceptable, and even enjoyable, to distance themselves from their male counterparts in order to prove how independent they are.

Instead of establishing conducive communication and networking bonds with these men, women on this campus have seemed to enjoy the separatism, oftentimes ridiculing men for sport. Through many conversations that I've had with African-American women, I've learned that it has not been easy to accept many of the things that males of our university indulge in, such as the acquiring of more than one partner, insensitivity to women's feelings, and the overall lack of maturity found in many of my collegiate peers.

Personally, I don't condone this type of behavior in anyone, male or female, but it must be stressed that these are symptoms of the problem and not the problem itself. We as single African-American men find it extremely difficult to break down

barriers created by women, and any serious attempts to do so are downplayed and eventually fall by the wayside. It would be nice if every African American could find someone that they felt compatible with. Every single African-American woman on this campus should realize that as they spend their time thinking that there are no "good black men" on this campus of La Salle that in life, "People are blind to the things that are closest to them."

Figure out how much **you** are worth in the arena of relationships, and attempt to quantify what you've got to offer someone with the things that you're looking for in a relationship. Take the time to stop generalizing the entire population of African-American males at La Salle and you may see us in a whole different light. As African American women, there is a definite need for each of you in helping to support us as we develop into the men that you desire most. If you want the men on this campus to be mindful of your needs and desires you must be in open communication with these men. We're tired of lines like, "I don't need a man!" Stop hiding behind a crowd of women to make your point. We respond best one-on-one. The clock is ticking and you should ask yourselves, "Will I be a single black female this time five or ten years from now?" Maybe it is time that we as progressing African Americans check ourselves before we wreck ourselves.

THE AFRICAN AMERICAN STUDENT LEAGUE IS IN NEED OF A FEW GOOD MEN AND WOMEN

ARE YOU A

LEADER?

HARD WORKER?

TEAM PLAYER?

GOOD PLANNER?

DECISION MAKER?

GOOD COMMUNICATOR?

IF SO, RUN FOR A POSITION ON AASL'S EXECUTIVE BOARD.
THERE ARE ALSO POSITIONS AVAILABLE FOR OUR IMPORTANT
EBONY VOICE PUBLICATION.

WHEN: NOMINATIONS WILL BE ACCEPTED ON TUESDAY,
MARCH 8TH
ELECTION DAY WILL BE ON TUESDAY, MARCH 22ND

WHERE: UNION BUILDING, RM. 310

TIME: 12:30 - 1:30 PM

STUDENTS, DO NOT MISS THIS OPPORTUNITY TO SELECT NEW
LEADERS!

AASL'S FUTURE DEPENDS ON YOU TRUE LEADERS!

CONFRONTING
RACISM

By Joan Lawson

A fellow classmate was recently a victim of racism. Her experience prompted me to write this story. "Joyce" has twenty-one years of experience in the administrative field and was exploring employment opportunities in this area. She sent her resume to the vice president of a bank in New Jersey, and over the phone his response was quite favorable. He praised her achievements, and after two phone conversations expressed genuine interest and eagerness to meet her.

Joyce looked professional and felt confident when she showed up for the job interview. However, she was not prepared for the callous and aloof treatment she received when she walked her African-looking self into the banker's office. Joyce said, "the moment he looked up and saw me his smile vanished. His whole demeanor changed. He dropped his head with a look of disdain. His reaction to seeing me seemed to be one of shock." During the interview, the banker attacked those same achievements that he had previously praised over the phone. Prior to the interview the banker knew that Joyce lacked a college degree, but now he used this lack as a reason not to hire her.

Racial discrimination is illegal, and it must not continue to go on unchallenged. It is a social malady that must be confronted and resolved appropriately. Joyce wishes that she had confronted the banker with his racism. Only when racism is exposed and expeditiously dealt with can there be hope for a "rainbow coalition" in our world. If you believe that you have been a victim of racial discrimination you have a recourse. Below are a list of agencies to assist you

EEOC
1421 Cherry St.
Phila, PA
656-0720

Phila. Human Relations
Commission
34 South 11th St.
Phila, PA
686-4692

NAACP
1231 North Broad St.
Phila, PA
978-7500

KWANZAA, A
HOLIDAY FOR
AFRICAN AMERICANS
By Allyson Miller

Kwanzaa is an African-American holiday that grew out of the Black Power movement in 1966. It is not connected to the Civil Rights movement, nor is it aimed at integration. Created by Dr. Maulana Karenga, Kwanzaa draws upon and transcends traditional African values. The seven days of Kwanzaa are a time for African Americans to reflect on their people, their struggle, and their future.

Kwanzaa lasts from December 26th until January 1st. To celebrate, the following seven symbols are needed:

- 1) MKEKA, or place mat, which stands for history.
- 2) KIKOMBE CHA UMOJA, or cup, which stands for staying together.
- 3) MAZAO, or fruits and vegetables, which stand for the harvest and for all work.
- 4) MUHINDI, or corn, which stands for children.
- 5) KINARA, or candle holder, which stands for African Ancestors.
- 6) MISHUMAA SABA, the seven candles, which stand for unity, freedom and future.
- 7) ZAWADI, or gifts, which are rewards for worthy children.

Each day of Kwanzaa a candle is lit, preferably by a child. Kwanzaa is especially for African-American children to give them pride, knowledge and a sense of culture. When the day's particular candle is lit, a child then discusses one of the NGUZO SABA, the principles of Kwanzaa. These principles include: UMOJA (unity), KUJICHAGULIA (self-determination), UJIMA (collective work and responsibility), UJAMAA (cooperative economics), NIA (purpose) KUUMBA (creativity), and IMANI (faith). On the 6th day of Kwanzaa, a feast is held. The 7th day, children are given ZAWADI. After opening gifts, everyone yells, "HARAMBE!" seven times, which means to pull together. Also on this day, all drink wine or juice from the KIKOMBE and reflect on the lives of notable Africans and African Americans.

Today Kwanzaa is celebrated worldwide by more than 18 million people. In recent years, corporate America has attempted to commercialize and exploit Kwanzaa by selling such products as Kwanzaa dolls and "Authentic African Kwanzaa Punch." African Americans are strongly encouraged to stand up and work together to maintain the sanctity of Kwanzaa and defeat exploitative forces.

WHY DO WE CELEBRATE BLACK HISTORY MONTH?

A GROUP OF SECOND GRADERS FROM F.S. EDMONDS, AN ELEMENTARY SCHOOL IN MT. AIRY, TELL US:

1. As African Americans, we need to know where we come from.
2. Our history is valuable. It helps us to feel good about ourselves.
3. We need to know the people who fought for our freedom.
4. Black Americans worked hard to build this country.
5. African Americans study black history to see how far we have come as a people.